

THE REPRESENTATION OF NATIONAL IDENTITY IN THE CONVERSATION BETWEEN DOMESTIC AND FOREIGN TOURISTS AT BATU KARAS, PANGANDARAN

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ABSTRACT

The present research focuses on the study of language and tourism. It analyses the discursive strategies and their realization in the conversation between domestic and foreign tourists at Batu Karas, Pangandaran by using Discourse Historical Approach. This study is a qualitative study and data were collected through a participant observation and recording conducted for nearly a week. The results show that the subjects use two discursive strategies of Discourse Historical Approach; nomination and predication to express the topic of national body and culture as the representation of national identity. The nomination strategy is realized in the form of noun while the predication strategy is in the form of adjective and adverb. Meanwhile, two ideologies are reflected from the conversation between domestic and foreign tourists; feudalism and nationalism.

Key words: *language and tourism, discursive strategies, nomination, predication, discourse historical approach, national identity, feudalism, nationalism.*

INTRODUCTION

Indonesia today encounters numerous problems which come not only from one particular sector, such as social and; the decline of national and global economy, national food crisis, transportation mode problems, the plundering of sea resources, the problem of energy, and so forth (*Tempo.co*, 14 August 2015; *Liputan6.co*, 27 August 2015), but also from other fields such as politic and identity crisis. Corruptions practiced by the political elites and the public officials are some examples of the later crisis. This fact has positioned Indonesia as the tenth most corrupt country in the world. The members of parliament also often show bad attitudes in some

plenary sessions; fight each other when they have different angle of ideas (*Kompasiana.com*, 2 October 2014, *Republika.co.id*, 12 October, 2014; *Tempo.co*, 28 October 2014). These negative predications of Indonesia in the world's view obviously threat the Identity of Indonesia. This threat will further destroy the positive identity of Indonesia as one of the ASEAN countries that is known for its respectful-east culture.

Being surrounded by the problems which lead to the crisis of identity, Indonesia needs to maintain, struggle, or possibly reproduce the positive side of its identity. It could be initiated by measuring and describing the condition of today's

Indonesia identity in front of the public. In order to obtain the objective analysis, the public's opinion must be chosen from out group of the Indonesian context, as it is stated by Anderson (in Wodak *et al.*, 1999) that the people will always says 'right or wrong is my country'. It will lead to persistent positive view when they have to talk about their own country though the facts are not always the same. Based on this principle, again, the efforts to describe today's Indonesian identity must be done toward out group of Indonesian context; one of them is by interviewing and asking the foreign people's opinion about Indonesia then analyzing it to see the pattern as well as the overall argumentation.

A number of researches on Indonesian identity have been undertaken by several researchers. Most of them used semiotics theory. Yulianti (2013) conducted research to describe the representation of nation and character building concepts in one of national coffee advertisements. She found that the concepts (of Indonesian identity) were represented through the scenes showing Indonesian geography, activities and clothes or properties. Khizana (2014) analyzed the identity of Indonesia in the movie *Merah Putih*. His research showed that *Merah Putih* was a film that represents Indonesian identity through culture and pluralism.

Different from the previous research, this research focuses on the linguistic theory and approach to analyze the representation of identity, especially Indonesian identity. The objects of the research are also different from the previous research's objects. This study will

analyze and describe the representation of Indonesian identity in the discursive practice especially on the conversational discourse. Using linguistic theory, particularly critical discourse analysis approach, the conversational discourse involving local tourists and foreign tourist at Batu Karas will be analyzed to disclose today's Indonesian identity. The reflection and the representation of the identity from the conversational discourse might be useful to make parameters in the efforts of maintaining and reproducing the Indonesian identity. The efforts become possible since the identity can be constructed or destroyed through discourse. (Wodak *et al.*, 2009: 22).

The research on identity presents the involvement of a wide range of theories. It is proven by the increase of research in this issue from various background including anthropology, sociology, history, psychology, literature, gender and politics. Since 1970s, the research on identity itself has also moved to the informal context such as on discourse, family discourse, friendship discourse, comedy, literature, movies and other cultural products (Facal, *at all.*, 2008). This present research itself seems also to proof the increase of identity research from various back ground; it is on the field of tourism.

Being positioned in this wide range of different research on identity, there should be specification of the current research as to limit the problems and to focus the investigation. This research will concern on finding the identity by means of linguistics theory especially by using Critical Discourse Analysis (CDA) approach.



In this respect, Wodak's *Discourse Historical Approach* (DHA) (Wodak *et al.*, 1999, 2009; Reisigl dan Wodak, 2009; Eryanto, 2011:17) will be used to analyze the data to see the representation of national identity. The analysis will focus on (1) the topics of national identity and their linguistic realization and (2) the ideology represented by the topics or lied behind the conversational discourse.

The research will at least give two significances; theoretically and practically. Theoretically, this research could strengthen the previous research and enrich the research on national identity. Although the object of the research is out of Wodak field of action; generally politic, this research will try to proof that some discursive strategies from DHA can also be used to analyze the other field of action. Practically, the present research is expected to give the reader another way of analyzing and observing an identity in the context of tourism. Furthermore, this study could also show the way to maintain or reproduce identity through discourse.

Literature Review

This section will present some theoretical review from the perspective of critical discourse analysis especially Discourse Historical Approach (DHA). The main area discussed in this section is the discursive strategies in realizing national identity through discourse.

The term of identity and national identity are complex concepts and are often debated in political science. This terms are exposed to a variety of interpretations from different perspectives and scientific

disciplines (Ezparza, 2009:415) such as national, gender, ethnic, and identity (See Fearon, 1999:1). Apart from this debate, Fearon (1999:2) proposed that the term of identity can be understood based on two main concepts; personal and social. In the first concept, the identity is defined as the characteristics of people that make them difference from one to another. And in the latter concept, the identity refers to the label of the class or group that shows the characteristic or attribute of its member. Based on these concepts, national identity is a social identity or based on Kolakowski (1995) in Wodak *et.al.*, (2009:25) is as *collective identity* or in Anderson's concept it refers to *imagined community* (Wodak *et al.*, (a)1999:153; (b) 2009:21).

Furthermore, in Anderson's concept, national identity can't be separated from the concept of nation as the collective symbol of society which are embedded in the exacted geographic border ((Gellner (1997) and Hobsbawn (1992) in Augostinos and O'doherty (2008:678)) by means of history, identity and culture. Another definition of national identity is stated by Smith (2009) in Esparza, (2009:415). He defines national identity as the following.

"... the continuous reproduction and reinterpretation of the pattern of values, symbols, memories, myths and traditions that compose the distinctive heritage of nations, and the identifications of individuals with that pattern and heritage, and with its cultural elements." (Esparza, 2009: 415).

This definition is strengthened by Guibernau (2007) in Esparza (2009) who defines the national identity based on the psychological concept. In his

perspectives, national identity is *a collective sentiment based upon the belief of belonging to the same nation and of sharing most of the attributes that make it distinct from other nations*” (Guibernau, 2007 in Esparza, 2009:415).

Based on several previous definitions of national identity, it is can be concluded that national identity has a wide range of different interpretations. However, it is clear that talking about national identity cannot be separated from certain culture and values of a nation in an exacted national geography that make it different from another nation.

Making more precise in defining national identity, the following section presents some basic assumptions of national identity based on Wodak (2009). Wodak (2009) proposes her assumption based on some theories of national identity from Benedict Anderson (1988); Pierre Bourdieu (1993, 1994a and 1994b); Paul Ricoeur (1992); Denis-Constant Martin (1995); Stuart Hall (1994 and 1996) and Leszek Kolakowski (1995). The following six paragraphs are written as their original from Wodak (2009).

First, Wodak (2009) assumes that national identity can't be separated from the concept of nations in which they are to be understood as mental constructs, as 'imagined political communities' (Anderson, 1988: 15). Wodak (2009) Argues that national identities are represented in the minds and memories of the nationalized subjects as sovereign and limited political units and can become very influential guiding ideas with

sometimes tremendously serious and destructive consequences.

Second, Wodak (2009) assumes that national identities – conceived as specific forms of social identities – are discursively, by means of language and other semiotic systems, produced, reproduced, transformed and destructed. (Wodak *et al.*, 2009; 1999:153).

Third, national identity can be regarded as a sort of habitus, that is to say as a complex of common ideas, concepts or perception schemes, (a) of related emotional attitudes intersubjectively shared within a specific group of persons; (b) as well as of similar behavioural dispositions; (c) all of which are internalized through 'national' socialization. (Wodak *et al.*, 1999:153).

Fourth, the discursive construction of nations and national identities always runs hand in hand with the construction of difference/distinctiveness and uniqueness (Hall, 1994, 1996; Martin, 1995 in Wodak *et al.*, 2009:4).

Sixth, Wodak *et. al.* argue that that there is no such thing as the one and only national identity in an essentializing sense, but rather that different identities are discursively constructed according to context, that is according to the social field, the situational setting of the discursive act and the topic being discussed. In other words, national identities are not completely consistent, stable and immutable. (Wodak *et. al.*, a. 2009:4; b. 1999:154).

Finally, the dichotomy between *staatsnation* and *culturnation* is an ideal abstraction (Wodak *et. all.*, 2009:5). A nation is not only as *staatsnation* bat also as



culturation. The discourse of national identity constructed by the society will also involve the element of culture and politics.

Broadly speaking, talking about national identities commonly involves some topics. Wodak *et al.* (2009: 30) found five main topics related to the study of national identity; (1) the linguistics construction of *homo Austriacus*, (2) the past history of politics, (3) culture, (4) the politics in the future and (5) *national body*.

In this study, these topics will be used as the topic parameter to analyze the topic of conversational discourse. What kinds of topic that present in the discourse and how are those topics realized linguistically will be noted. The realization will be described by using two strategies of DHA; nomination and predication.

Like Critical Discourse Analysis (CDA) in common, the DHA perceives both written and spoken language as a form of social practice (Fairclough and Wodak 1997). In this respect, there is a dialectical relationship between discourse in the context of social practice with the situation, institution and social structure in which they are embedded; discourse constitutes social practice and vice versa. (See Wodak *et al.*, 2009:8). By means of strategy, discourse then constitutes social practice in a variety of ways. This is as follows.

Firstly, they are largely responsible for the genesis, production and construction of particular social conditions. Secondly, they can contribute to the restoration, legitimation or relativisation of a social status quo (ante). Thirdly, discursive acts are employed to maintain and reproduce the status

quo. Fourthly, discursive practice may be effective in transforming, dismantling or even destroying the status quo. (Wodak *et al.*, (2009:8))

According to the citation above, Wodak argues that there are four macro strategies for a discourse to constitute social practice. The first strategy is constructive strategy where in the level of linguistic realization is by meant of nomination strategy. Secondly is perpetuation or justification strategy and in the level of linguistics realization is by meant of predication strategy. Thirdly is transformation strategy and it is by meant of argumentation strategy in the level of linguistics realization. And finally is destructive strategy. This strategy is in the form of perspectivation strategy. And for modifying the epistemic status of proposition, Wodak adds the fifth strategy namely mitigation strategy. These five strategies are summarized in the table 2.1 cited from Wodak and Meyer (2001:73).

The present research does not use all of the strategies listed in the table 2.1 to analyze the research object. Not because they are not appropriate to use. But it is just a limitation of analysis; the analysis in this research will only be focused on the using of two strategies. They are (1) *the nomination* to know how is person or thing named and referred linguistically and (2) *predication* to know what traits, characteristics, qualities and features are attributed to them. These two strategies are analyzed to know how Indonesian identity represented in the conversational discourse between local Indonesian tourists and foreign tourists in Batu Karas, Pangandaran.

Table 2.1. The Discursive Strategies in *Discourse Historical Approach* (DHA) cited from

Strategy	Objectives	Devices
Referential/nomination	Construction of in-groups and out-groups	<ul style="list-style-type: none"> • membership categorization • biological, naturalizing and depersonalizing metaphors and metonymies • synecdoches (pars pro toto, totum pro pars)
Predication	Labelling social actors more or less positively or negatively, deprecatorily or appreciatively	<ul style="list-style-type: none"> • stereotypical, evaluative attributions of negative or positive traits • implicit and explicit predicates
Argumentation	Justification of positive or negative attributions	<ul style="list-style-type: none"> • topoi used to justify political inclusion or exclusion, discrimination or preferential treatment
Perspectivation, framing or discourse representation	Expressing involvement Positioning speaker's point of view	<ul style="list-style-type: none"> • reporting, description, narration or quotation of (discriminatory) events and utterances
Intensification, mitigation	Modifying the epistemic status of a proposition	<ul style="list-style-type: none"> • intensifying or mitigating the illocutionary force of (discriminatory) utterances

Method

The research employs qualitative method. This method is selected because of its ability to describe a phenomenon as the focus of the research not only from the researcher's perspective but also from the participants' point of view. The principles of qualitative method then are used in conducting the research simultaneously with one of critical discourse analysis approach; Discourse Historical Approach (DHA). Furthermore, in qualitative study, the researcher is the doer of the research and several instruments are needed in conducting the research. Video recorder is used in this research to record the primary data; the direct conversations involving local and foreign tourists.

This research is done in collaboration with the subject of *speaking I* in Sekolah Tinggi Bahasa Asing (STBA) Sebelas April Sumedang. In this speaking practice program, about 35 students are asked for practicing their basic conversation with the natives speaker or foreign tourist at Batu Karas, Pangandaran. The students are

divided into nine groups. Two groups of the students then are chosen as participant of the research. In the context of the research object, the two groups of students are as domestic tourists since their purpose come to BatuKaras is also part of having pleasure.

The research uses the principle of purposive sampling (Patton in Alwasilah, 2011: 103) or *criterion-based selection* (LeCompte & Preissle in Alwasilah, 2011: 103). The research employs this sampling model in order to get the representativeness of setting and participant (Maxwell dalam Alwasilah, 2011: 103). By using this purposive sampling, two groups of students were selected based on three two criteria: 1) their ability in speaking English and 2) their brave and confidence feeling when they have to make conversation with native speakers. To fulfill this two criteria, the student's lecture are interviewed.

The research takes place in Batu Karas, Pangandaran. Purposively, the reasoning lied behind the option of the setting is not



only the fact that Batu Karas is one of the tourism objects in West Java where many foreign tourists used to surf here. It is also because the diversity of tourist origins and their length of staying at Batu Karas. The preliminary observation toward the research setting shows that foreign tourists, as another object of the present research, from Europe such as Australia, Dutch, German and America used to visit Batu Karas during their holidays. Moreover, some of them also have been living at Batu Karas for months and even years while investing on some business there. Logically speaking, they must have more contacts with Indonesian people, more understanding related to Indonesia in the context of geography, culture, social, and politics. Hopefully, the conversational discourse involving them will truly represent Indonesian identity.

The research uses the common data collection techniques in qualitative research. It is by applying triangulation method in which the data gained using several methods (Bailey, 2007:76). By triangulation method, the data collection techniques involve direct observation, interview, and documentation. The direct observation is done by going to Batu Karas tourism object to observe the situation and foreign tourists who visit there. The interview is conducted by asking some questions to the student' lecture of speaking I. It is to know the ability and the confidence feeling of students when they have to interact with native speakers.

Data analysis technique used in this research is based on Miles and Huberman (in Sugiyono, 2015: 294)

that consists of three steps of data analysis. They are data reduction, data display, and conclusion drawing or verification. In the first step, the data transcriptions are reduced based on the Wodak's topic parameter about national identity. In the second step the data reduction are displayed and analyzed by means of topic parameters and two strategies in *discourse historical approach*; nomination and predication. On the last step, the conclusion is drawn based on the research questions.

FINDING AND DISCUSSION

Based on the research questions, the present research is conducted to know (1) the topics of national identity found in the conversational discourse and their linguistic realization and (2) the ideology represented by the topics. To answer these research questions, the two data transcriptions of the conversations between domestic and foreign tourists are analyzed. Each data transcriptions is elaborated into several shorter dialogues to make them easy analyzed.

The first data (Data#1) is the three minutes and five seconds of conversation between four students of STBA Sebelas April Sumedang and two foreign tourists from Switzerland. From the transcription, it is clear that their conversation consists of three generic constructions; opening, content, and closing. The opening of the first conversation is talking about introducing each other and asking help to take picture. The content of the conversation shows that they are having talk about weather, food, place/tourism object including talking about how long the tourists have been staying in Indonesia

especially Batu Karas. And at the end of the conversation, they close the conversation by saying thanks and farewell expressions.

The second data (Data#2) is the six minutes thirty one second of conversation involving five students of STBA Sebelas April Sumedang and two foreign tourists from Netherland. All the students took apart in the conversation. The conversation also consists of three generic constructions; opening, content, and closing. The opening is about introducing. Meanwhile different from the first data, the content of the second data shows more varieties in the speaking issues. The content is not only the talking about weather, food, and place/tourism object but also about language and culture. And in the closing, the participants say thank and farewell.

The analysis of the topics, using Wodak's parameter of national identity, is done to the content of the conversations. Highlighting what Wodak *et al.* (2009: 30) argue about the topic of national identity, there are five main topics related to the study of national identity; (1) the linguistics construction of *homo Austriacus*, (2) the past history of politics, (3) culture, (4) the politics in the future and (5) *national body*. These topics then are used as the parameter in analyzing the topic of the first and the second conversation data. The analysis of the ideology are going to be done based on the the perspective of Discourse Historical Approach (DHA).

In presenting the data analysis, the bracket and some abbreviation are used. The number in the bracket (...: ...) shows the time (minutes and seconds) of the

conversation. Meanwhile some abbreviations are used in the transcription to abbreviate the participants. DT stands for Domestic Tourist and FT stands for Foreign Tourist.

The Topics of National Identity Found in the Conversation and Their Linguistic Realization

From the conversation between domestic and foreign tourists, there are two topics that represent national identity. They are the topic of culture and national body. These topics are elaborated from the conversation of two groups of participants involving different domestic and foreign tourists (Data#1 and Data #2). These two topics are analyzed and exemplified as follows.

The topic of national body:

Data #1 (00:20)

DT1 : *By the way, where do you come from?*

FT1 : *E...from Switzerland*

The dialogue above shows the topic of national body. This topic is represented using nomination in the form of geographical name; Switzerland. Linguistically, it is realized in the form of noun showing geographical name and at the same time it is as the representation of national identity on the topic of national body.

Data #1 (00:50)

DT1 : *Eh..how is the weather in Switzerland?*

FT2 : *It is Cold, really cold .. it is because it ...*

FT1 : *Now it is very sunny, a lot of sun shines now, but it is cold right now and maybe it is ten degree ...*



FT2 : *Yea... it is winter now, so snow is coming.*

The transcription also shows the topic of national body. This topic is realized using nomination in the form of geographical name; Switzerland. In this transcript, there is another strategy; predication, to reinforce the geographical name. This predication strategy is represented linguistically in the form of *adjective*; very sunny, cold, *adverb*; ten degree, now, and *noun*; sun shine, snow, winter. This predication modify the geographical name *Switzerland*. The strategy of nomination used in the transcript above is to show how the topic of national body; the geographical name *Switzerland* is named and referred linguistically in the form of noun. While the strategy of predication is used in the dialogue to know the traits, characteristics, qualities and features that are attributed to *Switzerland*; and it is in the form of adjective, adverb and noun. From this strategy, it clear that Switzerland identity is as a nation that has cold climate indicated by the present of the snow even there is a lot sun shine there.

Data #1 (01:14)

DT3 : *And ...how about Indonesia?*

DT2 : *How about Indonesia e...I...e.. in Batu Karas maybe?*

DT3 : *It is beautiful or e...?*

FT2 : *E..It is... it is nice... and quiet..nice beach ...e...*

Data #1 (01:40)

FT2 : *So it is quiet... not so many people... not so many tourists...*

DT3 : *Yes ...*

FT2 : *So ... we enjoy..e here...*

The topic of national body from the transcriptions above is also represented using nomination in the form of geographical name; Indonesia and Batu Karas. There is also the predication strategy to know the traits, characteristics, qualities and features that are attributed to *Batu Karas* as a part of Indonesia. This predication strategy is represented linguistically in the form of *adjective*; quiet, *noun phrases*; not so many people, not so many tourists. This predication modifies the geographical name *Batu Karas*. And using this predication, it is can be known that *Batu Karas* is one of the beaches in Indonesia which is nice and quiet indicated by not so many people and tourists there. This makes the foreign tourists feeling enjoy.

The topic of national body is also found in the data#2. It is described as follows.

Data #2 (00:05)

...

DT2 : *And where do you come from?*

FT1 : *We come from Netherland.*

DT3 : *E.. I know Netherland is beautiful country, I love it.*

...

Data #2 (00:15)

DT1 : *How long you stay in here?*

FT1 : *We stay on Batu Karas for 4 days and in Java for three weeks.*

The transcriptions above are taken from the second data. Fromt the transcriptions, the topic of national body is represented by nomination strategy and realized linguistically in the form of geographical name; *Netherland* and *Batu Karas*. The predication strategy is also found to reinforce the beauty

of Netherland by using the form of adjective *beautiful*. Through this nomination and predication strategy, it is clear that a Netherland is a beautiful country.

The same topic, strategy and realization is also found in the following extract taken from the second group students' conversation.

Data #2 (01:01)

DT3 : *Ok, e...May I Know, what do you think about Indonesia?*

FT1 : *It's beautiful...It is beautiful country.*

Data #2 (01:05)

DT1 : *And how about you Mr?*

FT2 : *I like it as well. It is beautiful. Beautiful weather. A lot of rain, but it is beautiful to see.*

Data 2# (04:20)

DT1 : *And I know...abdi ti Belanda,...kumaha damang?*

Based on Data #2 (01:01), the nomination strategy is also realized in the form of geographical name *Indonesia* and the adjective *beautiful* from the sentence *It is beautiful country* is used to attribute Indonesia as part of the predication strategy. And in the context of weather (data2#; 04:20), FT2 states that Indonesia has a beautiful weather. The word 'beautiful' is also part of predication strategy to modify Indonesia in the context of its weather. The nomination strategy realized in the form of geographical name is also showed by the following transcription.

Data 2# (05:11)

DT1: *e... in the next time, can you visit to our city, Sumedang?*

FT1: *Wow.. Sumedang...*

DT3: *Oh do you know Sumedang?*

FT1 : *Yes we know.*

From the transcription above the topic of national body is realized by the strategy of nomination in the form of noun Sumedang to show geographical name.

The Topic of Culture

The topic of culture is found both in data#1 and data#2. This topic is represented in the name of food or food types. This will be elaborated as follows.

Data#1 (01:14)

DT2 : *How about Indonesia e...I...e.. in Batu Karas maybe?*

...

Data#1 (01:29)

FT1 : *It has a good food...*

FT2 : *Good food .. yea ...*

FT1 : *We had ayam ayam ...*

DT123: *Ayam..ayam.. yea ..*

FT1 : *E..what em... enak... (laugh)*

DT123: *(laugh all together) ...enak yea ..*

DT2 : *Delicious*

FT12 : *(laugh all together) ...*

The transcription shows the talking about food. In daily life, food can not be separated from human life and often it becomes part of lifestyle or culture. Because of that, talking about food means talking about culture. From the dialogue, the nomination strategy is found when the foreign tourist tell his experience tasting Indonesian food at Batu Karas; *ayam-ayam*. The nomination strategy from the transcript is realized linguistically in the name or type of Indonesian food; *ayam ayam*. And from the whole conversation it is clear that the noun *ayam ayam* used by Foreign tourist is similar



with “sate”. The predication strategy is also found in the tourist expression in which linguistically is realized in the form of adjectives; *good*, *enak*, and *delicious*.

The strategy of nomination used in the transcript above is to show how the topic of culture; a kind of Indonesian food (*ayam-ayam*) is named and referred linguistically in the form of noun. While the strategy of predication used in the transcript is to know the traits, characteristics, qualities and features that are attributed to *ayam-ayam*; and it is in the form of adjective; *good*, *enak* and *delicious*. From this strategy, it clear that one of Indonesian identity is known for its delicious *ayam-ayam* or *sate*.

Data 1# (01:48)

DT2 : *E.. what are your favourite food in Batu Karas?*

DT3 : *What your favourite food in Indonesia..*

FT1 : *E we’ve only been here for four days now, so we didn’t taste everything yet now, but emm I think I had taste from yesterday e.. ayam ayam*

Data 1#(02:15)

FT2 : *Yes e...that the same thing ..ee ...that is very good and but also e.. nasi goreng and ...*

DT123 : *Nasi goreng... yea...*

DT2 : *Nasi goreng yea.. fried rice ...*

FT2 : *Yes.. and also the chicken sate ...*

DT123 : *Sate ayam...ayam.. (laugh) ...*

From the transcriptions above, there is an elaboration for the topic of the culture in the context of food types. The nomination strategy is

also realized in the form of noun but in different types of food; *nasi goreng*. The predication is also in the form of adjective *very good* to modify *nasi goreng*.

The following sections are the analysis of how the topic of culture realized linguistically from the data#2.

Data #2 (02:47)

DT3 : *What is your favourite food in Indonesia?*

DT1 : *Indonesian food. What your favourite food, Indonesian food?*

FT1 : *E... I like nasi liwet. I like. Nasi liwet...*

Data #2 (03:19)

DT1 : *Have you ever try gado-gado or karedok in Indonesia?*

FT1 : *Yes! I have. Both of them.*

DT1 : *That are very nice.*

FT1 : *Yes.. they are very nice. I like that.*

DT3 : *How about nasi goreng?*

FT1 : *Yes, I like it. And also e...nasi rames.*

From the transcriptions above ((Data#2 (02:47)), the topic of culture is represented using the nomination strategy in the form of noun to name one of Indonesian foods; *nasi liwet*. And in the context of predication strategy the adjective *favourite* is used by DT3 to reinforce her questions related to Indonesian food type to FT1.

While in Data#2 (03:19) the topic of culture is represented in the form of noun to name other types of Indonesian foods; *karedok*, *gado-gado*, *nasi goreng*, and *nasi rames*. The strategy of predication can be seen from FT1 utterance when she states that “They (in this context, they refers to *gado-gado* and

karedok) are very nice". The adjective *nice* is the realization of the predication strategy to modify *gado-gado* and *karedok*. This adjective also modify *nasi goreng* and *nasi rames*.

The topic of culture is also represented by the use of nomination strategy in the form on noun to name other Indonesian food; *sate*. It is can be seen from the following transcript as follows.

Data #2 (03:39)

DT1 : *Do you know sate?*

FT1 : *Yes.. sate. I know it.*

And the following is an example how the topic of culture, talking about language, is realized in the form of noun phrase; *Indonesian language* and *Sundanese*.

Data #2 (03:55)

DT3 : *And can you speak Indonesian language.*

FT1 : *E yes, I can speak a little bit Sundanese.*

The Ideology lied behind the conversational discourse

In analyzing the ideology lied behind the conversational discourse of the present research, DHA' perspective of Ideology used as a parameter. In DHA the ideology is defined as the perspective or world view composed of related mental representations, convictions, opinions, attitudes and evaluations, which is shared by members of a specific social group. (See Reisigl dan Wodak, 2009:88). In the context of mental representation, convictions, opinions, attitudes and evaluations, ideology then can exist in the form of the effort to construct and maintain the different power

relation by members of a specific social group. This is as what Wodak (2001:9) argues that ideology is defined as the effort to construct and maintain the different power relation. Using the DHA' concept of ideology above, then ideology can be seen from the social structure and the social structure itself affects the language practice. From the data, the social structure as the background of the participants is constructed by different ages and different social status between speakers. The foreign tourists are older that the domestic tourists (most of them are teenager students). Further, the foreign tourists are couple while all students are single. These two differences in social structure mean difference in power relation. The effect of these differences on the linguistic realization is as the following transcription.

Data 2 (01:05)

DT1 : *And how about you Mr?*

FT2 : *I like it as well. It is beautiful. Beautiful weather. A lot of rain, but it is beautiful to see.*

The transcription above is taken from the second group student conversation (from Indonesia) with the foreign tourists (from Switzerland) (Data#2). What can be analyzed from the data above is that the representation of different power relation between participants linguistically realized. This is realized by the title name 'Mr' uttered by DT1. FT2 has higher power than DT1. For this reason, DT1 called FT2 by the title name 'Mr'. Ideologically, DT1 is from Indonesia where power relation is tightly prevailed by meant of



feudalism. In this context of ideology, the called name for the people with higher power is given by adding certain title to show honor. This feudalism has risen by meant of doctrine to give honor to nobility (See Kumar, 2005:75). The other ideology that seems lied behind the conversational discourse is nationalism. It is proved by the representation of the topic national identity; national body and culture. Most participants either domestic and foreign tourists, as elaborated in the sections 4.1, are having conversation and talking the topic of national body that is represented, for example, by geographical name and the name of country and the topic of culture that is represented by the name of food or food types and language.

CONCLUSION

From the analysis of the data, it is can be concluded that there are two topics, as the representation of national identity, in the conversation between domestic and foreign tourists at Batu Karas. These topics are national body and the topic of culture.

These topics are represented in the conversation using nomination and predication strategy. Using the nomination strategy the topic of national body is realized in the form of noun; *geographical name or country* and *climate*. Meanwhile, the topic of culture is realized in the form of noun and referred linguistically to name food or food types. Last, the predication strategy is used by participants to reinforce and modify topic of national body and culture. This strategy is realized in the form of adjective and adverb. Through this strategy, what traits,

characteristics, qualities and features are attributed to the realization of national body and culture become explicitly clear.

Two ideologies are finally dismantled by analyzing the lexical choice and the topic of national identity represented in the conversation. First, Feudalism is reflected by the lexical choice in the form of title name "Mr" showing that the power relation between two parties is unequal and showing that one side giving honor to another side. Second, the ideology of nationalism is reflected by the lexical choice by participants showing the topic of national identity; national body and culture. The result of the research also showed that the Indonesian identity in the topic of national body and culture are all positive in the perspective of people who are from other country. This fact finally is also a chance for Indonesia to continuously maintain and reproduce his national identity through the language interactions; in this case is the interaction in the form of conversation with foreign tourist in the context of tourism. Every Indonesian people then can take a part in reproducing and maintaining the Indonesian identity by introducing or explaining the national body or the culture of Indonesia every time and everywhere especially when he or she has conversation with foreign tourists or foreign people.

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